evi^ aid read ajain the mystery of their spiritual union.

Love craves communion with the beloved as the first need of love. Business may stand still, the thirst for knowledge may be forgotten, the keenness of ambition may be blunted but auction needs to express itself to the beloved object.

In the sane manner, the ardent and enthusiastic love ot the soul for God, its most righteous and loving Father, in ||*hom* all its trust reposes and to whom all its most fervent aspirations ascend, needs to express itself in communion w.rich is an irrepressible divine instinct and an overwhelming nLcd of spiritual life. He alone has in fact made our soul to long after Him, to be satisfied indeed with nothing else in the whole universe short of seeing Him in all the beauty of His Holiness and Love and being bound to Him in the tendcrest and sweetest communion.

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Conmunion, then, will not be for seeking gifts, but for a conscious realisation of God's Presence with the self-denying love of a m3ther, the self-surrendering devotion of a wife; aid the self-dedicating service of a devotee. And as the consciousness of His Presence is won, the intellectual life will

be cleared; the moral life will receive the sap of a new vigour,
the c^motional life will pass out of aixiety and trouble into
abiding peace and ecstatic joy till all our worship merges in
glad tha iks-giving to Him.

As it is delightful for the child and the mother to be
together in the clasp of affection, for the poet aid the muse
to be together on the mountain-height of inspiration, for
the sinner and the savicu: to be together in the closet of
confession, for the disciple and the master to be together in
the cloister of reflection, for the spouse aid the spouse to
be together in the saictuaiy of the home, so it is delightful
for the *bhakta* and the Beloved to be together in the cham-
ber of communion.